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problem has come to be precipitated upon modern Christendom. The book is to be commended as a fair and helpful discussion of a most timely and difficult subject.—GEORGE B. FOSTER.

*Über die christliche Vollkommenheit.* Von Lic. theol. Ernst Cremer, Professor der Theologie in Marburg. (=“Beiträge zur Förderung christlicher Theologie,” herausgegeben von A. Schlatter und H. Cremer, II, 2a.) (Gütersloh: C. Bertelsmann, 1899; pp. 41; M. 0.80.) This pamphlet proposes to give to the New Testament words “perfect” and “perfection” a meaning which will satisfy contextual requirements, and yet not trench on certain related doctrines of the “reformatorsche Lehre.” It is worthy of a Cremer. Its findings may be presented in a few extracts: “The consciousness of perfection presented in the New Testament is never that of ‘an active moral perfection,’ but that of one who enjoys the ‘gift’ received in Christ. It is, therefore, a consciousness which can be entertained without antagonizing the doctrine of persistent moral imperfection, can be professed without setting up the subject’s righteousness, and can be advocated without presenting an unattainable ideal. This perfection is not an outcome of so-called sanctification processes; nor is it itself a process, or even a goal. It is neither a ‘stand’ nor a ‘step,’ but a ‘possession.’ It comes through faith, because thereby the believer secures the perfect gift of God. It imports nothing of moral quality. But the faith, however, which conveys it is, as James has it, ultimately ‘by works made complete.’”—ROBERT KERR ECCLES.

*University and Other Sermons, Historical and Biographical.* By Henry Montagu Butler, D.D., Hon. LL.D., Glasgow; Master of Trinity College, Cambridge, and Hon. Canon of Ely; formerly Head Master of Harrow School. (Cambridge: Macmillan & Bowes, 1899; pp. xi + 351; 5s.) These twenty-seven sermons were all preached in England; about half of them before the university of Cambridge; the remainder in different places and on special occasions. More than half of them are historical and biographical. Many of these discourses were addressed to students, and were exceedingly appropriate to such auditors. They must have stimulated those that heard them to strive after the things that are noblest and best. The large and wise use of biography to illustrate and enforce great truths merits the warmest commendation.

The style of these sermons is clear and simple. We did not find an obscure sentence in the entire volume; nor is there a single

paragraph given to philosophical discussion ; there are no technical theological terms, nor phrases, but everywhere pure, idiomatic English. There is not what would generally be called a great sermon in the whole book, and this, to any ordinarily appreciative reader, is a distinctive excellence. The day of ponderous theological preaching has gone. God grant that in all the coming cycles of time it may never return ! But the everlasting verities of the gospel with which metaphysical theology has attempted to deal should find the largest place in all Christian sermons, but should be presented as great revealed facts and in the simple but eloquent language of the people. In that way the prince of preachers, Jesus Christ, proclaimed the truth. The servant, in this as in all other respects, should strive to be like his Master.—GALUSHA ANDERSON.

*Between Cæsar and Jesus.* By Professor George D. Herron. (New York : T. Y. Crowell & Co., 1899; pp. 278; \$0.75.) We give credit to Professor Herron for sincerity, aptness, pungency, and moral earnestness. We object to calling this passionate, one-sided appeal to feeling scientific. The book has neither the spirit, nor the method, nor the information which should characterize a treatise on social themes. It is dogmatic in tone, it uses selected facts for rhetorical purpose, and it keeps out of sight immense ranges of material essential to an impartial view. It is simply an invective against Catholicism and a plea for socialism. The author does not claim to be scientific, but many of his admirers and enemies regard him as a sociologist. Hence sociologists are compelled to declare that he does not belong in their ranks. He may be doing a better work ; he is not doing their work. New Testament students must say whether his interpretations of Jesus' teaching are reliable.—C. R. HENDERSON.